1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4
GUARANI SI4

A 302 852 [171] been derived from the Peruvian Indians, who used to cut their children's first hair, at two years of age, with a sharp stone for want of a A [553] knife. The ceremony was performed by the relations, one after another, according to the degrees of consanguinity; and at the same time a name was given to the infant.

A 589 765 It is also a custom, amongst the Abipones, to shave the heads of widows, not without much lamentation on the part of the women, and drinking on that of the men; and to cover them with a grey and black hood, made of the threads of the caraquatà, which it is reckoned a crime for her to take off till she marries again. A widower has his hair cropped with many ceremonies, and his head covered with a little net-shaped hat, which is not taken off till the hair grows again. All the men cut off their hair to mourn for the death of a Cacique. Amongst Gu [68] the Christian Guaranies, it is thought a most shameful and ignominious punishment, when any disreputable woman has her hair cut off. I have described the person which liberal nature has bestowed upon the Abipones; it now remains for me to show by what means they disfigure it.

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514

Widows also have their hair shaved and wear a kind of cloak made of the CAMAQUAN

stained black and red, which covers the head like a hood, and flows down from the shoulders to the breast. Widows use this cloak all their lives, unless a new marriage frees them from the unpleasant law of perpetual mourning. An Abiponian husband when he loses his wife shaves his hair in like manner, and wears a small woollen cap, which he publicly receives from the hands of an old woman, the priestess of the ceremonies, whilst the other women are engaged in lamenting, and the men in drinking together, and which he throws off when his hair begins to grow.

But let me now discourse upon what entirely consoles the Abipones for the loss of their friends, and renders the very necessity of mourning so pleasant to them. Leaving the care of inhuming the body and lamenting for it to the women, they seek for honey in the woods to serve as materials for the public drinking-party, to which they all flock at sun-set. At any report of the death of an Abipon we always pitied the women, upon whom devolved all the trouble of the exequies, the care of the funeral, and the labour of making the grave, and of mourning. For besides that the corpse was to be carried to the grave, and inhumed by them, all standing in a row, and uttering repeated lamentations, the widowers were to be shaved, the widows veiled,